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The Story of the Jew

with Confirmation Manual



Daily Readings from Scripture

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THE STORY OF THE JEW

II

A CONFIRMATION MANUAL

III

READINGS FROM SCRIPTURE

THE UNIVERSITY OF CHICAGO

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THE STORY OF THE JEW

BRIEFLY TOLD

From the Patriarchal Era to the Present Day

together with

A CONFIRMATION MANUAL

by

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"The People of the Book"

"A Thousand Years of Jewish History"

"History of the Medieval Jews"

"Modern Jewish History"

NEW YORK

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1919

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PREFACE

"The Story of the Jew" was first prepared for the Jewish Welfare Board of Army and Navy, for the use of students in training at the universities, under the War Department. The Armistice broke up and dispersed these groups, removing the need for this booklet.

But I have been urged by some who have been kind enough to read the manuscript, to issue it for the use of post-graduate classes and Alumni groups, offering the opportunity for a broad survey and rapid review of Biblical and post-Biblical history studied in the religious school course. Hence, the present production.

To make it also serviceable for Confirmation classes, there is here appended a summary of the Jewish faith, the Decalogue, the Calendar, Judaism's Sacred Days, and other material needful for a Confirmation Manual.

Fifteen years ago I published "Readings from Scripture for Every Day in the Year." These were arranged and classified to present under appropriate heads the Doctrines, Ethics and Institutes of the Jewish religion. This has been thoroughly revised and is now included in this little volume. A few of the references are from the Apocrypha.

These Readings may also be profitably taken up in connection with the Confirmation course.

They may likewise be found useful by principals of public schools in offering selections for Assembly reading.

M. H. H.

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**THE STORY
OF THE JEW**

Part One IN BIBLE DAYS

The Patriarchs

The story of our people takes us back to the beginning of the world's history. Abraham, father of the Hebrew race, who left home and kindred "to go to a land that God would show," flourished nearly 4,000 years ago, when the Babylonians, earliest of the civilized nations, were at their prime.

His grandson Jacob (whose name was changed to Israel), settled with his family in Egypt, the civilization of which is older than that of Greece. "Forty centuries are looking down upon you," said Napoleon to his army, pointing to the pyramids. Yes, the brethren of Joseph, toiling as slaves in the brick fields on the Nile, gazed on the same obelisks that can be seen in the parks of New York and London today.

Moses

It was here that Moses appeared as Israel's deliverer. If we try to express all that he did in two words, they would be Liberty and Religion. First he redeemed Israel from Egyptian slavery, a memory ever kept alive in the Passover Festival. Secondly, he gave them the Ten Commandments at Mount Sinai.

From that time on there are two stories told of our people: first, a story of the growth of the Jewish na-

tion; second, the story of the growth of the Jewish faith. Let us follow each separate strand.

The National Story

As a nation we see Israel crossing the Jordan under the leadership of Joshua, and gradually settling in Canaan. We might compare their status in these rough times to that of the settlers of the colonies on the American continent in the 17th century. Slowly the twelve tribes are welded into a nation under the leadership of chieftains, called Judges, notably, Gideon, Deborah, Samuel. Although Saul was provisionally chosen as the first king, not till David came was a royal house firmly established, that continued from about 1100 to 600 B. C. E. He conquered Jerusalem and established it as the capital. (This has since come to be regarded as the Holy City of the three foremost religions of the world). This resolute leader extended and strengthened the land and left to his son Solomon a powerful empire.

The Divided Kingdom

But, although the latter built the Temple and was said to have been a wise man, like most Eastern monarchs, he was too pleasure-loving to win the loyal affections of his people. So after his death ten of the tribes, groaning under the taxation imposed to maintain the royal state, broke away and formed a separate kingdom, which they called "Israel," because it included the bulk of the Israelites. Judah remained a nation by itself. The best spirits among our ancestors mourned this break and looked forward to a reunion, realizing that "in union there is strength."

These two little kingdoms, sometimes at war, sometimes at peace, continued side by side for some two hundred and fifty years. But they were no match for the vast empires sweeping over Asia. In those days the rights of "small nations" were not always respected—might made right. One of these great powers was Assyria. Of its people we have learned much in modern days by unearthing their buried ruins, and deciphering their writing, called "cuneiform" because of its wedge-shaped letters. We find they were clever but cruel. One by one the little kingdoms, Tyre, Sidon and Syria fell before their mighty hosts. The kingdom of Israel (sometimes named Samaria, after its chief city) was finally reached, and fell in the year 722 B. C. E.

Most of its inhabitants were taken into exile. That was the method of ancient conquerors to prevent future uprising. What became of "the lost ten tribes" after their banishment, has since been a subject of speculation. Perhaps the best spirits among them drifted down into the smaller kingdom of Judah, which lasted a little longer. It too was finally overthrown by the Babylonians in 586 B. C. E. The Judeans too were exiled. We get a glimpse of their disconsolate condition in Psalm 137:

"By the rivers of Babylon, there we sat down ;
Yea, we wept when we remembered Zion. . . .
If I forget thee O Jerusalem, let my right hand
forget her cunning."

But Judah, unlike Israel, though exiled was not lost ; that is, they were not absorbed by their surroundings. Their deeper religious conviction had much to do with their survival. When Persia, another great power of

those days, overthrew Babylonia, the Jews (Judeans), were permitted to return to their beloved land, and rebuild their Temple. Though no longer an independent nation, they were allowed to live their own life in their own way.

The Religious Story

Now to take up the second strand of the story of our ancestors—which is vastly more important. Israel became a power in the world, not as a nation, but as a teacher of religion. Only because of the spiritual truths it has been our privilege to contribute to the world, are we alive today.

The profound ideas of a *spiritual God*, of *man's moral accountability*, and of the *immortality of the soul*, have been slow in unfolding. It took centuries to grasp the concepts that God is wholly spirit and without material form, that He is the sole Ruler of the universe, not sharing this power with other divinities; that He is omniscient, omnipresent and eternal; that He is absolutely righteous and just in dealing with His children—not favoring Israel more than other people, though they were the first to recognize Him.

The Prophets

These truths were best revealed by the Prophets. Let us understand what these men were. They were not foretellers of the future. They were men of deep religious nature, inspired by the Almighty to bring home to their people a knowledge of God and His law of righteousness.

It took Israel centuries to learn these religious principles, that may seem so simple to us today. The

nations among whom our ancestors lived and moved, believed that every land had its separate god, whom they worshipped under forms of stone and wooden images. These gods were supposed to favor those who brought them offerings. Many superstitious beliefs were entertained about these gods, leading sometimes to cruel, and sometimes to immoral practices. It was an arduous task indeed for Moses and his successors to eradicate these pagan notions from the hearts of Israel. They labored age after age to make clear that the ceremony of religion without its spirit was vain. Let us quote the words of one of these Prophets, Micah, to make clear the message of them all:

"Wherewith shall I come before the Lord, and bow myself before God on high? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? It hath been told thee, O man, what is good, and what the Lord doth require of thee. Only to do justly, to love mercy and to walk humbly with thy God."

The Spiritual Function of Israel

Israel was never great as a nation. Canaan at its largest extent in the days of King Solomon, was but a narrow strip of land on the Eastern shore of the Mediterranean Sea. Nor were they great in numbers. Beginning as a wandering shepherd people, they

learned many of the simple arts and agriculture from their neighbors. When settled in Canaan they could boast of no vast cities, magnificent buildings or majestic monuments, such as they had seen in Babylon and Egypt. In the days of the Judges, they lacked smiths and had to sharpen their tools at the smithies of the Philistines. They had later to send to Tyre for artisans to construct the Temple.

But in the field of religion and in the conduct of life, Israel stood forth pre-eminent, with something to give to mankind. Through these gifts of the spirit, they developed a high sense of duty that gradually singled them out from their surroundings.

Like ancient man in general, they knew little of the world in which they lived—of the laws of nature, of the earth's form, of the elements and their properties, of the meaning of storm and eclipse and of most external phenomena. Nonetheless, while the human race had to wait thousands of years before discovering the composition of the stars, the laws of light and sound, of motion, gravitation and the complex mechanism of their bodies, our ancestors early realized that all creation was the work of God, that everything was made to serve a worthy end, that man was fashioned in the divine image.

The Hebrews in the wilderness, like the patriarchs, lived in frail tents; but these "tents were beautiful" because of the sacredness of family relations within them and the affection binding parents and children, husbands and wives. "Isaac took Rebekah into Sarah's tent and was comforted after his mother's death" is a fair picture of these primitive homes.

The sanctity of human life was early realized. "Whoso sheddeth man's blood, by man shall his blood be shed."

Abraham sat at the door of his tent hospitably to welcome the passing stranger. Judah was ready to go into slavery only that he might fulfill his promise to his father to restore Benjamin to him. Joseph returns good for evil to the brothers who had wronged him, seeing in their act but the providence of God.

The Law

Moses the lawgiver impressed upon his people throughout all his ministry, that their welfare depended on their leading pure and upright lives. Strict justice must prevail in all the relations between man and man. Chastity was to be prized as highly as life itself. They must "be holy because God is holy." All lewd superstitions were sternly condemned. The Hebrew slave must be defended from injury, allowed rest on the Sabbath and be freed in the seventh year. Special consideration was urged for the poor, the widow, the orphan, the stranger; also humane treatment of dumb creatures.

Even in those rough and far-off times the virtuous woman was held in highest esteem; and Deborah was chosen as judge and counsellor. The rude chieftain Jephthah recognized the solemnity of an oath. The prophets stood as daring exemplars of right doing. Nathan did not hesitate to rebuke King David's betrayal of his faithful servant Uriah, Elijah scathingly condemned King Ahab for seizing the field of one of his subjects Naboth; and Micaiah submitted to imprisonment rather than utter anything but the truth.

Although ancient Hebrew practice was not altogether free from the cruelties of war, yet Israel's monarchs earned the reputation of being "merciful kings," when in conflict with Syria. They were forbidden to rejoice

at the fall of an enemy and were bidden to give food to a hungry foe. Wisdom was prized higher than wealth and as "beginning with the fear of the Lord."

Peace was identified with virtue and blessing; the abolition of war was held up as an ideal, when "men would beat their swords into ploughshares," when "none would hurt nor destroy in all God's holy mountain and the earth would be full of the knowledge of God as the waters cover the sea."

Part II

AFTER THE EXILE

It is customary to make the Babylonian Exile one of the dividing lines in Jewish History. Most of the incidents told in the Bible occurred before the Exile. They deal with the gradual development of the Israelitish nation and are largely *political* in their nature; they have much to tell of Kings and affairs of state, of war and conquests.

The events after the Exile are largely *religious*. It is true that those religious geniuses, the Prophets, nearly all flourished in pre-exilic days—such as Amos, Hosea, Isaiah (1-39), Micah, Jeremiah. But it was not till the nation was lost that the people really took the prophetic teachings to heart. Thus the influence of the Prophets was less while they lived than after they had passed away. No longer concerned with royal magnificence and ambitions for empire, there was more inclination to study the immortal words of these inspired men.

Exile Not Prison But Nursery

In this way the Exile was a kind of school. Its privations became a discipline of the mind and heart. Some prophets appeared during this very period—Ezekiel and another Isaiah (40-66), voicing the inspiring message that if Israel but turned to God and led worthy lives, no matter what the sins of their ancestors, a glorious future awaited them.

The seed took root. Whatever they may have been when they entered Babylon, when they emerged from it, after half a century of humiliation, suffering and reflection, they were a band of puritans. No longer were they led astray by idolatrous nations. Their realization that God was one and wholly spirit became henceforth with Israel almost a passion.

The Bible

Once more restored to their old Palestinian home, they carefully gathered up the written words of their sages together with all records of the ancient Hebrews. These writings were carefully sifted and edited and formed a sacred literature—The Bible.

It consisted of three parts. First, The Law: The five books of Moses, beginning with the world's creation and telling of the doings of the Patriarchs, of Moses and his teachings. Second: The Prophets. (a) The Former Prophets: containing the history of their times from the conquest of Canaan by Joshua down to the Assyrian and Babylonian captivities and demonstrating the influence of the prophets. (b) The Latter Prophets: consisting of their immortal addresses. Third: The Holy Writings; a miscellaneous collection of sacred songs and prayers, or proverbial wisdom, together with the narrative of Israel's later days, such as the story of Esther in the Persian period.

A later collection of Jewish writings was made in the course of time, known as the Apocrypha. This term implies that its books had not the same religious authority as the Bible itself.

Scribes and Rabbis

Apart from two or three who preached in post-exilic

days—the era of the prophets had passed. The men who now looked after the religious welfare of the Jews (in addition to the priests) were known as the Scribes, of whom Ezra was first and greatest; later came the Rabbis, meaning teachers. Their service was to expound the Law as found in the Bible and to derive new laws from it to meet later needs. They were zealous ever to find new precepts (*mitzvath*) as added means of serving God.

The head of the Jewish community was the High Priest. He not only superintended the Temple worship but directed much of their daily affairs. So it was an office of great power, eagerly sought and sometimes abused.

But the Temple of sacrifice was not the only place where the people satisfied their religious needs. There had grown up during the Exile and after, houses of assembly for prayer — *synagogues*. Centuries later, when the Temple was destroyed, they completely took its place.

Under Greek Rule

Such was Jewish life for many centuries under different rulers. As Persia had overthrown Babylon, it in turn was defeated by Greece in 332 B. C. E., when the armies of Alexander the Great reached the East. But the status of the Jews remained unchanged; they were still granted a species of local self-government. Nor was their religious liberty interfered with.

The Jews did not limit their settlement to Palestine itself. Many had remained in Babylon. Some emigrated to the northern coast of Africa; some went to Arabia; some to Rome. These lands outside of Judea,

in which some made their homes, were known as The Diaspora.

The Jews learnt something from each people among whom they lived: From the Babylonians they learned stories of the world's beginnings and a knowledge of the stars. Their idea of the future life was deepened through their contact with the Persians.

But they learnt most from the Greeks. The Hebrews and the Greeks were the two people of antiquity to whom the world is most indebted. The Greek contribution was in the domain of scientific research and of art, the Jewish in that of religion and morals. The Bible was translated into Greek (The Septuagint). From it, the Greeks obtained loftier ideas of the Deity, of the sanctity of life and of human responsibility. Many became proselytes to the Jewish fold. The Jews in turn studied the philosophies of Plato and Aristotle, of Pythagoras and Democritus. Thus they obtained a broad survey of the universe, of the forces of nature and the origin of things.

Hanuka

The Greek Empire broke up into four different powers, Judea finally becoming part of one of them, Greco-Syria. All went well for many years. But a time arrived when one of its rulers, Antiochus Epiphanes, departing from the toleration that had previously prevailed, sought to destroy the Jewish Faith, desiring to reduce all his subjects to one pagan level. This was the first religious persecution in history. Its effect was the reverse of that intended. Many had been indifferent to the Mosaic Law, but now that its observance was forbidden, their dormant religiousness

burst into flame. How often this happens in life. While a few worldlings yielded to the pagan lure, the multitude, women as well as men, were ready to become martyrs to the Jewish cause.

One of our great heroes now appears upon the scene—Judas Maccabeus. The word Maccabee means hammer and tells the story. He and his brave brothers of the Hasmonean family struck daring blows at the foe. For the Jew had now to fight for his religion. Their numbers were small: the Syrian hosts vast. But it was a conflict of faith against numbers. On the battlefields of Emmaus and Beth-Horon was demonstrated the power of ideals over battalions.

The triumphant Maccabees re-dedicated the defiled Temple. Hence the name of the Festival to commemorate the victory—Hanuka meaning dedication. But it was more than a reconsecration of the Jewish sanctuary. It was a reconsecration of the Jewish spirit, Israel dedicated with new fervor to their mission to bring, by the example of their lives, a knowledge of the just God and His righteous law to mankind.

This victory occurred 165 B. C. E. It was a cardinal event not only for Israel, but for the world. For if Judaism had succumbed, Christianity and Mohammedanism that later sprung from it, would not have appeared and the whole trend of human history would have been changed.

Verily here if anywhere do we discern providence in history.

We have seen that this was wholly a defensive war—for liberty of conscience. But that end attained, the enemy was still threatening at the gate. So that war did not end till the Jews had completely thrown

off the foreign yoke and became an independent nation again in the year 142 B. C. E., after having been a subject people for four and a half centuries.

Judea remained an independent nation under the Hasmonean House for seventy-nine years. They had their own kings, their own coinage, a House of Legislature known as the Sanhedrin; they also extended their boundaries.

Sadducees and Pharisees

As in all states, there were two parties. But here, as in ancient times generally, Religion and State were combined: the government regulated the affairs of both. Indeed it was hard to draw the line between them.

The smaller party were styled Sadducees. The word is derived from Zadoc, the chief priest in king Solomon's time; for the Sadducees were composed for the most part of the priestly aristocracy. They were very rational in their beliefs and somewhat ambitious in their politics, seeking alliances with great nations. They rigorously obeyed the Mosaic Law, but refused allegiance to later rabbinic law.

The second party, the Pharisees, on the other hand were enthusiastic in the fulfilment of these later traditional precepts. They were ever expounding the Bible law in order to derive new laws from it. This is the meaning of their name—expounders. They composed the bulk of the people. They objected to the priesthood claiming the exclusive privilege of fulfilling certain religious rites, demanding it for all. Hence they were more democratic. Nor did they be-

lieve in foreign alliances. For their faith in God was so deep that they deemed reliance on Him all-sufficient for their national welfare.

The term Pharisee is sometimes misused to mean pious hypocrite. This is a gross slander. It arose from their being so very scrupulous in the observance of the minutest precepts.

This age produced some great religious teachers. In this brief outline there is space to mention but few. Simon the Just, the noblest of all the High Priests. Hillel the most renowned of a notable group of expounders of the Law; he was also noted for his liberality and his gentleness. Philo, a philosopher who infused some of the ideas of the Greek Plato into the Jewish conception of God.

Rome

We have witnessed the successive rise and fall of Babylonia, Persia, Greece. The next great power to appear on the horizon was Rome, destined to be the most powerful of them all and the most lasting. The story of its spread across Europe, from Britain in the extreme North-west to Carthage on the other side of the Mediterranean, is beyond the province of this story. We are concerned with Rome's advance into Asia; for in 63 B. C. E. Pompey, one of its great generals, appeared before the walls of Jerusalem.

This meant the end of the independence of Judea. It did not yield without a struggle. After many bloody conflicts, Herod obtained the Jewish throne, but only as a Roman vassal. He was an Idumean; but Idumea had been conquered by a Jewish king and had accepted Judaism in a formal way. But the rule of Herod and

his House was so oppressive, that the Jews preferred being governed by Rome direct. This made Judea a Roman province.

The Jews did not at once realize what they had chosen. Rome sent out Procurators to govern the province. These men, with a few exceptions, wantonly wounded the religious sensibilities of Israel. Furthermore, they were rapacious, secretly and some openly robbing the people.

Jesus of Nazareth

The most notorious though not the worst, was Pontius Pilate, in whose reign appeared Jesus (Joshua) of Nazareth. Many hailed him as the Messiah, a Hebrew word meaning "anointed"—king. For the oppressed Jews were ever looking for a deliverer to restore the royal House of David. This was regarded by Rome as treason and Jesus was put to death by the regular Roman method of execution—crucifixion. He was not the only one with that exalted claim or who met that tragic fate; but he was the most famous. He had many followers; these were first a Jewish sect but later formed a separate religion. The Greek of Messiah is *christos*, so, believing that Jesus was the Messiah, his followers were called Christians.

Judea's Downfall

No longer able to bear the indignities and outrages committed by these Procurators, long-suffering Israel at last rebelled. For this tiny group to throw down the gauntlet to "the mistress of the world" was fool-

hardy—but magnificent. Nor was it easy to crush this valiant people. Rome had to despatch its greatest general—Vespasian. For two years the people held out, resisting battering rams without and starvation within.

The detailed account of the campaign is given by Josephus, one of the Jewish generals. Conquering the northern section first the Roman legions closed round the beloved capital, Jerusalem. In the year 70 A. C. E. it fell. On that fatal date, ninth of Ab, the Temple was reduced to ashes.

Sixty-two years later this undaunted people again faced the Roman legions in a last effort to regain their independence. They were championed by Rabbi Akiba and led by Bar Cochba. But they met with a still more crushing defeat. Thus ended the Jewish nationality. The Jewish dispersion throughout the world had begun.



Part III

ISRAEL SCATTERED THROUGH THE WORLD

The Jewish Academies

Jochanan ben Zakkai, convinced of the error of waging hopeless war against Rome, had escaped from Jerusalem. The Roman General Vespasian wished to reward him for counselling peace. Ben Zakkai would accept nothing for himself but craved a boon for his people, viz, that he be permitted to establish an Academy at Jamnia in Palestine. The request was granted, perhaps contemptuously, at its apparent insignificance; yet, making it a rallying place not only for the promotion of Jewish learning but also as a center of Jewish authority—through it, the perpetuity of Judaism was assured.

We have already recorded a change of the Jewish focus of interest from Throne to Temple. The change now was from an Altar to a School. Prayer in the Synagogue replaced sacrifice in the Temple. Jewish life now centered around the Law; Israel became the "People of the Book."

The Talmud

The Law was almost a synonym for Judaism. It included more than the precepts contained in the Bible. For in the process of years, a second group of laws were derived from it, known as the "Mishna" or Second Law. In course of time the commentaries on these

laws led to the evolving of yet further regulations known as "Gemara"—completion. Mishna and Gemara together were known as the Talmud. The development of these Talmudic laws covers centuries, for Jamnia was one of many Academies of rabbinic discussion, not only in Palestine but also in Babylonia, where the bulk of the Jews gradually settled.

The Talmud comprised first the legal discussions styled *Halacha*. But it also included many glimpses of Jewish life and surroundings in the early centuries of the Christian Era; reflections and views on much that entered into human experience. This miscellaneous material is known as *Agada*, which we may translate as narrative. Here are some moral sayings scattered through its pages:

"Prayer without devotion is body without breath."

"The best preacher is the heart, the best teacher time, the best book the world, the best friend God."

"Who is best taught? He who has learnt from his mother."

"Who acquires knowledge without imparting it is like a myrtle in the desert."

"Bestow most care on the children of the poor, for from them will go forth the Law."

"Support the aged without reference to religion, and the learned without reference to age."

"All blessing in the household comes through the wife; therefore should her husband honor her."

"Be careful not to cause woman to cry, for God counts her tears."

"Culture in woman is better than gold."

"He who lives by the work of his hands enjoys life."

"Strip a carcass in the street and take pay for it and say not 'I am a priest or a great man and this work is beneath me.'"

"Position cannot honor the man; the man must honor the position."

"Say not, 'I will do nothing,' because thou canst not do everything."

"One good deed leads to another."

"He who makes another perform a good deed, is greater than the doer."

"Truth is the seal of God."

"Judge not your neighbor till you stand in his place."

"Whoever showeth compassion is as the seed of Abraham."

"The truly beneficent seek out the poor."

"Greatness flees from him who seeks it, and seeks him who flees it."

"Commit a sin twice and you will think it sin no more."

"Evil passion is at first like a cobweb, and at last like a rope."

"Sinful thoughts are worse than sin."

"He who can testify in his neighbor's behalf and does not, is a transgressor."

"It is sinful to hate, but noble to forgive."

"There is no repentance without reparation."

"When a man has turned from sin, reproach him no more."

"This world is the vestibule; the world to come the palace."

"He who makes the sorrowful rejoice will partake of life everlasting."

"The poor who owe nought are rich; the old without ailment are young; the learned without religion are foolish."

The life of Israel was not so very different under Roman rule from what it had been in Temple days. The presiding head was known as Nasi, Prince, a man learned in the Law. Babylonia under Persian rule included a vast area east of the Euphrates and became a second land of Israel. The Jewish chief was called Resh Galutha meaning Head of the Exile; for the Jews regarded themselves as living in exile when not in the Holy Land.

The Middle Ages

In antiquity the story of Israel occurred chiefly in Asia. Europe is the setting for its history in the Middle Ages. That epoch we are now approaching. The new Christian cult that had been steadily spreading among the Romans was finally adopted by the Emperor Constantine. This made it the official creed for half the civilized world. This gave it more power which, alas, was often used against the house of Israel. Persecution of the Jew continued on and off for fifteen centuries and made their history so largely a tragic story.

The vast Roman Empire began to split up. First it fell into two parts in the year 395, the Western half

with its center in the city of Rome, the Eastern half with its center in the city of Constantinople. New races drifted into Europe—Huns, Goths and Vandals, and completed the break up of the Western Roman Empire in the year 476. The most powerful of these peoples now settling Europe were the Franks. Among these a great man appeared about the year 800, known as Charlemagne, who brought some sort of order into this disturbed condition. Still later the leading nations of Europe came to be formed from the Frankish Empire that he founded.

The Wandering Jew

Meanwhile, the Jews wandered westward, settling in Italy, in Gaul (France) in German States and in Spain. A minority without power, their life was always one of sufferance and often one of peril. Each land made laws that restricted them in many ways, but chiefly in the exercise of their religion. Though their rights were few their taxes were many. They became traders by necessity rather than by choice, most walks of life—public service, the army, the professions, being closed to them. In the long centuries of oppression to follow, they were sustained by their deep faith in the providence of God. When the hand of the world was against them, they found consolation in the study of the Law.

This iron age of repression for Israel was to become a golden era of toleration and liberty—in Spain. To explain this change of environment, we must turn again to the East.

Islam

A new religion had arisen in Arabia, named after its founder—Mohammedanism. Mohammed learned much from the Jews, particularly the idea of one God ("Allah"). He also adopted many Jewish observances, and traced the origin of his people to Abraham. Like the Christians, he too was disappointed that the Jews did not embrace his faith, since it was so close to their own. But otherwise the "Crescent" (to name the faith after its emblem) was far more liberal than the "Cross." Mohammed founded not only a religion, but a State. When its conquering armies swept through Asia, the Jews in Babylonia by no means suffered from the change of its rule from Parsee to Moslem. Rather otherwise, for the Resh Galutha was given fuller power and the Jews larger liberty of self-government. Great Jewish Academies flourished under its benignant sway.

With its cry "the Koran or the Sword" the Mohammedans began to carry their conquering arms westward, moving along the north shores of Africa from Egypt to Morocco. They crossed the Straits of Gibraltar and entered Spain. By the suffering Jews they were hailed as deliverers, for their outlook was now changed from darkness to light.

A Golden Era In Spain

The Moors—as the Moslems settled in the Spanish Peninsula were called—loved learning. So, while the rest of Europe was plunged in ignorance, schools were established in the Peninsula; science and literature—

particularly poetry, were cultivated. Libraries were founded. This broad culture went hand in hand with well established government and the promotion of commerce.

The Jews, lovers of scholarship, found these liberal and enlightened Arabians, congenial neighbors. For they were more than tolerated, they were esteemed and given positions of trust such as Viziers (Secretary of State) and ministers of finance. One of these Jewish statesmen was Chasdai Ibn Shaprut, scholar, linguist, physician. While serving the state he also served his own people and encouraged Jewish scholars to come from the Babylonian Academies to found similar schools in Cordova for religious and secular training. Another was Samuel Ibn Nagdela, Vizier of Granada. Among his own people he was known as "Nagid"—Prince. He promoted Jewish scholarship and contributed toward it himself.

Jewish Scholarship

It is natural that in such secure surroundings the Jew, always keenly intellectual, should put forth his best in this Spanish era. Those several centuries have left us an imperishable literary legacy of philosophy, poetry and law.

To mention a few of these Spanish Jewish scholars:

Solomon Ibn Gabirol, born in Malaga in 1021, was both poet and philosopher. Some of his poems are used in the divine service on the Day of Atonement. His "Fountain of Life," in Latin translation, greatly influenced Christian philosophers. We may add here

that the Jews, so often spoken of as "middle men" in the realm of industry, were also "middle men" in the realm of letters; for as linguists and translators, they brought the learning of the Arabs to the Christians.

Teachers of Morals

Bachya was a great moral philosopher. Here are some quotations from his "Duties of the Heart":

"No act of any kind is done completely, unless the soul delights in doing it. So with sinful conduct, it is not the act itself but the sinful intention by which one incurs guilt."

"The truly humble man will mourn for all the mistakes made by other men, and not triumph or rejoice over them."

"To serve God we must trust God. There should be no thought or intention in all one does, except to do it for the sake of God alone, with no thought of human praise or the fear of man, or of advantage, or of the removal of dangers in this world or in a future state."

We may here append teachings of other Jewish moralists of the Middle Ages:

"Be not disputatious and quarrelsome with people, whatever be their faith. Be honorable in thy business dealings, do not say that such and such a price has been offered for thy wares when the thing is not true."

"Many things are permitted by the law, the doing of which may lay upon a man the rendering of a heavy account some day."

"If thou seest a strange man of another faith about

to commit a sin, prevent its coming to pass, if it be in thy power."

"Let man in his solitary hours feel the same repugnant shame of evil in the sight of God, as he would feel in committing wrong in the sight of men."

"If a rich man and a poor man be sick, and thou seest all the world going to see the rich man, go thou to the poor one, even though he be ignorant and unlettered."

Poets and Savants

Jehuda Halevi was perhaps the most popular of this Spanish literary group. His poems, many breathing fervent love of Zion, have captivated the Jewish imagination. The story of the Chazars adopting Judaism from among the current creeds was chosen by Halevi as an opportunity to compare advantageously the principles of Judaism, with those of the Church, the Mosque and the philosophic schools. His most famous saying was "Israel among the nations is as the heart among the limbs."

Not all of Spain was Moslem. Castile, Aragon, Navarre were gradually conquered by the Christians. These at first followed the Mohammedan example of tolerant treatment of the Jews and even entrusted them with some posts of honor. Among many great Jewish minds in Christian Spain we may mention Benjamin of Tudela, explorer who brought back news of his brethren in distant lands. Ibn Daud, philosopher and historian. Abraham Ibn Ezra, the daring biblical critic who taught that God is known to us through His works; that only the spirit of the Bible is inspired,

not its language; and that revelation comes to us from Nature and the intuitions of the heart as well as from Scripture.

We might here mention Rashi who lived in France and was the greatest expounder of the Bible and the Talmud. France also produced the Kimchis great grammarians and the Tibbons, great translators.

Maimonides

The most recognized Jewish scholar of mediæval times was Maimonides. Born in Cordova in 1135, because of a passing persecution he spent most of his life in Egypt. Like many Jewish scholars of that and an earlier day, he was also a physician. Jews stood at the forefront in medicine in the middle ages. Their method of slaughtering animals for food (*Shechita*) gave them a knowledge of anatomy and physiology. But of all Jewish doctors, Maimonides was the greatest.

He wrote a commentary on the Mishna in which occurs the famous Thirteen Articles of the Jewish creed. (Albo who flourished 250 years after, reduced them to three—God, Revelation and Retribution). The next great work of Maimonides was a complete digest of all Jewish laws of the Talmud, and of the later rabbis, classified as a code. Many summaries of Jewish law appeared after his day, the most famous being the *Schulchan Aruch* of the 16th Century.

Maimonides' most lasting achievement was a work known as "The Guide to the Perplexed." It was a rational treatment of the fundamental beliefs of religion, an attempt to answer those profound questions about God and life and the world that perplexed men.

then and perplex men now. Although opposed at the time by the timid, this work is regarded as the bulwark of conservatism today.

Some of his sayings:

"We do not remove the wonder of creation, by pushing it back to the creation of an atom."

"Prayers should be simple and brief."

"We hear too much of unions in Israel, let us hear more of union."

Of Christianity he said, "It has done more to spread abroad the Bible than Judaism itself; wherever it carried trade it carried the Bible, doing Jewish work with non-Jewish hands."

"Serve God with love; fear only preventeth sin, but love stimulateth to do good."

"Accustom yourself to good morals; for the nature of man dependeth upon habit, and habit taketh root in nature."

"Let truth by which you may apparently lose, be more acceptable unto you than falsehood and injustice by which you may apparently profit."

"Keep firm to your word; let not document, witness or actual possession be stronger in your sight than a verbal promise."

As against this rational spirit of Maimonides, there grew up a mystical movement known as "Cabala." This term originally meant the transmission of Jewish law from Moses, the prophets and the sages, through each successive generation. But this school of mystics gave to it a meaning of something hidden and they endeavored to read into the Scriptures strange and

fantastic interpretation. Mysticism in general might be expressed as the idea of reaching God through the emotions rather than through the reason, and is often an indication of deep and sincere religious feeling. Some of our most beautiful prayers have come from the Cabalists. But at times Cabalism has degenerated into superstition—beliefs in charms and amulets, occasionally leading to heresy.

Persecution

Outside of Spain the lot of the Jew was hard and precarious. The Crusade wars of the Christians in the 12th and 13th centuries to wrest the tomb of the "Saviour" from the Turk, were used by the fanatics for Jewish persecution in France and Germany.

In every land the Israelites were accused of slaying Christians to use their blood for Passover bread. This slander was ever a pretext for despoiling and banishing them. Although some liberal Popes have issued Bulls exposing ritual murder slanders, still they have not died out even to this day.

One of the Church Councils in 1215 decided that all Jews must wear a yellow badge, so that every passer-by could distinguish them. This naturally singled them out for the scorn of the populace. In moments of frenzy they were driven through the streets with the cry of "Hep, Hep" (*Hierosolyma est perdita*—Jerusalem is lost) behind them.

When the terrible Black Plague swept through Europe in 1349, the Jews, suffering less because of their abstemious habits, and family devotion, were accused of causing the plague by poisoning the wells, and many were consequently massacred.

Occasionally the Jews summoned Synods of their leading rabbis which passed laws for their best protection. The first of these called by Rabenu Gershom about the year 1000, decided that monogamy should be the Jewish marriage rule.

As the Christians advanced through Spain and Portugal, gradually driving out the Moslem, toleration of the Jew rapidly declined. Alphonso of Castile, following the example of kings of other lands, drew up a code of restrictive laws and imposed special Jewish taxes. In Aragon, Jews were compelled to take part in a public "Disputation" to defend Jewish against Christian doctrines. It was perilous if they failed and still more perilous if they succeeded. Criminal jurisdiction over their own people was later taken from them.

The climax was reached in 1391 when in a passion of fanatic frenzy a massacre of Jews began. Thousands saved themselves by accepting Christianity. But they remained Jews in secret. Those who thus lived a double life were called "Maranos." To test their sincerity and expose heretics in general, a terrible institution was organized in 1481 known as the "Inquisition." Thousands of our brethren were tortured in its subterranean chambers and burned in the public market places, their property confiscated by the Crown. Their martyrdom in loyalty to the Jewish faith forms one of the saddest, yet one of the most glorious chapters in our annals.

Banishment

The final act of the tragedy came in 1492 when Ferdinand and Isabella of the united kingdoms of Castile

and Aragon banished the Jews from Spain in which they had lived for fifteen centuries. Abarbanel, a public spirited Jewish scholar, tried in vain to induce the monarchs to revoke the cruel decree.

But that same year marked the discovery of America by Columbus, aided, we may add, by some Jewish nautical instruments and financed by Jewish money. Thus, as one door closed against them another was about to open. Verily, those who "lived in darkness were to see a great light."

Part IV

EMANCIPATION

The Renaissance and The Reformation

It is hard to draw a line at just where the Dark Ages ceased and the era of modern enlightenment began. Nor did the change occur in all lands at the same time. We might trace its beginning from the period called the Renaissance—a new birth of science and of letters, when the discouragement placed on independent thought and research began slowly to disappear. The next factor was the Reformation in the Christian Church at the opening of the fifteenth century. This came about through protest against certain abuses by some Popes and priests of Catholicism and so was called *Protestantism*. It was marked by some differences in doctrine too. Although it led to a terrible war lasting thirty years, it finally resulted in a little more religious freedom being given to the individual.

This liberal tendency of both the Renaissance and the Reformation reacted favorably on the Jews. They were still, for many years to come, persecuted by harsh laws—shut out from many occupations and confined to certain quarters known as Ghettos, in lands

where they were tolerated at all. But although contemptuously held aloof, we no more hear of those terrible massacres that so often occurred in the 14th century. We hear no more of burning of the Talmud. In fact, permission was obtained to have it printed. Perhaps the printing press was the most potent revolutionary force of the age, spreading light and truth and dissipating foolish notions and superstitious terrors. A further indication, that the modern era had set in, was in the lessening occurrence of Jewish expulsions. Lands that had driven the Jews out were now permitting them to return.

The Nations Open Their Doors

England began readmitting Jews about the year 1657, partly through the painstaking efforts of a public spirited Jewish scholar Manasseh ben Israel. He came from Holland, which had invited Jews to settle in its dominions soon after it had freed itself from Catholic Spain. Amsterdam became almost a new Jerusalem. Many notable Jews flourished in Holland, the greatest of whom was Baruch Spinoza the pantheist, not really understood till over a century after his death.

Another country that welcomed Jewish refugees from other lands was Turkey. The Turks who came from Asia, and accepted the Moslem faith, overthrew the Roman Empire of the East in 1453. Thus Constantinople became a Mohammedan instead of a Christian center. As in Moslem Spain, many Jews rose to positions of great responsibility in Turkey. One of these, Joseph Nasi, was so powerful that foreign nations were

pleading for his favorable influence in their relations with Turkey. Another, Solomon Ashkenazi, was really the power behind the Turkish throne and through him Venice revoked its decision to banish its Jews.

Still, Italian states became modern earlier than most Christian lands, and on the whole tolerated their Jewish inhabitants. This land of Petrarch and Dante produced Jewish poets, philosophers and scientists. Some humorists too; the Jew never lost that saving grace of humor. It helped make his hard lot supportable.

The Ghetto's Isolation

The world was growing wiser and, therefore, kinder. The improvement in the condition of the Jews now depended not only on the outside world, but on themselves. The Jewish masses were very ignorant and rather narrow minded. We could hardly expect otherwise. Treated with hostility and contempt by the world, the Jews came to mistrust the world. They withdrew within themselves and forbade their youth reading any but Jewish books. This, of course, shut them out of many realms of culture. Such an attitude offered a striking contrast to earlier years when the Jews were the enlightened and the Gentile masses were the illiterate. Living aloof first by necessity and later by choice, they came to develop a language of their own, partly Hebrew, partly German; hence its name "Yuedisch Deutsch." In Turkey the corresponding language of the Spanish refugees was partly Spanish and partly Hebrew, and was known as "Ladino."

Mendelssohn

The man who did most to change this condition of isolation was Moses Mendelssohn. He came to Berlin in 1743, a poor boy, in search of knowledge, for he cared for it more than for bread. By wondrous perseverance and self-denial, with no teachers and few books, he acquired a knowledge of several languages, became something of a mathematician and a good deal of a philosopher. The friendship of Lessing (who may have had him in mind in his *Nathan der Weise*) and who published some essays that Mendelssohn had lent him, brought this gifted and modest man to the attention of the world at large. The doors of the great and the salons of the literary were now open to him. Some urged him to forsake his religion for the Christian Church and thus free himself from association with an uncouth people, living in the slums.

But here was an opportunity to reveal the greatness of the man. Instead of renouncing Judaism he wrote a defense of it and instead of abandoning his people, he turned his attention to their sad lot and set to work to broaden their cramped life. He began by translating the Bible into German, to encourage a knowledge of the language of the country, and in this way enable them to read its literature. He added a rational commentary that opened their eyes to many branches of knowledge. He gathered around him a group of disciples who carried on this good work of spreading culture among the Jews. The start once made, later scholars carried it further.

The chief of his successors was Leopold Zunz. His researches brought to light the richness of Jewish literature, which had been neglected and the heroic

grandeur of Jewish history, which was hardly known. For in consequence of this ignorance of their own literary treasure and glorious past, many Jews of the younger generation, becoming ashamed of their Jewish association, began to desert the fold in order to obtain civil rights and social opportunities from which, as Jews, they were barred.

Prior to this sad outcome (which did not occur until after Mendelssohn's death), communities in other lands sought his aid to plead the removal of disabilities against his brethren. So influential was Mendelssohn, that at his urgency the pen of the Gentile was now used, not to slander the Jews, but to plead their rights and denounce their wrongs.

The French Revolution

But the particular event that finally brought about the emancipation of the Jew was the French Revolution in 1789-93. We must bear in mind that though the Jews were the most oppressed, they were not the only oppressed people in the Middle Ages. The masses in nearly all lands were ground down under despotic rulers. They were taxed nigh to the breaking point to maintain indolent monarchs and a dissolute nobility.

The break came then first in France when Louis XVI was put to death and a republic proclaimed. Old abuses and class privileges were abolished and the equal rights of all declared. This republican spirit was carried across Europe by the army under the generalship of the brilliant Napoleon.

This spread of liberalism gradually reached the Jews. Napoleon summoned a Jewish Sanhedrin in

1807 and many, through it, learned for the first time that the Jews regarded France as their country and the French as their brethren. So ignorant was the world of Jewish teaching and of the Jewish sense of patriotic obligation!

While many restrictions against the Jews were removed, yet the transformation of their status was slow. When Napoleon was overthrown at Waterloo in 1815, a reaction set in for a time. It was not until many revolutions had occurred not only in France, but also in other lands, that their emancipation was finally assured.

In 1848, one of the turning points in the 19th century, Sweden, Denmark and Greece granted freedom to their Jews. Prussia removed some legal restrictions against them in 1850; Austria in 1867; while in 1866 the newly united Italy granted them fuller rights than any of these lands. England admitted Jews to Parliament in 1858. Portugal and later on Spain, that had banished their Jews, now invited them to return.

Poland

Of one land we have not yet spoken—Poland. While all nations were persecuting and expelling the Jews, Poland had welcomed them as early as the 11th century. Possessing then only a nobility and a peasantry, the Jews—gifted with commercial enterprise—became the needed middle class to develop the country's resources. Casimir the Great granted them a special charter about 1350 with freedom of residence, equality of taxation and right to hold landed property. Naturally our brethren flocked to this hospitable country in large numbers until it contained more Jews than any other land. Later, bigoted monks came and roused

the fanaticism of the nation against them and led to the giving up of these protecting laws. Still, their status in Poland was never as hopeless as it had been in the German States.

They were left free to themselves to manage their own affairs and their rabbis were granted judicial powers. They lived completely a Jewish life and devoted their best energies to the study of Talmudic law.

But Poland itself later met with reverses. Taking cruel advantage of its declining powers, Prussia, Austria and Russia seized it and divided it among themselves. This partition, commenced in 1772, was completed in 1795. Thus, Poland as a nation was wiped off the map.

Russia

As Russia acquired the largest slice of this divided land, this meant that the bulk of the Jews suddenly found themselves under its sway. Russia was a late comer among the family of nations and continued the least progressive. Finding this vast body of Jews in its midst, and wishing to restrict them within certain bounds, the "Pale of Settlement" was instituted in 1791, marking the area in which the Jews could live. As in other lands, their treatment in Russia varied with the character of the reigning monarch.

Alexander I and particularly Alexander II (who freed the serfs in 1861), liberal to their Gentile subjects, were kindly disposed toward the Jews. But when Alexander III came to the throne in 1881, a terrible reaction set in. All Jewish privileges were removed and the cruel restrictions of his grandfather

Nicholas I were reintroduced. Further than that, all but a minute percentage of the Jewish youth were excluded from high schools and universities and shut out from all civil posts. Worse than all, not satisfied with limiting them to the Pale of Settlement, they were summarily driven from its villages to its towns. This same repressive policy, that made the maintenance of life barely possible, was continued by his successor Nicholas II. Pogroms or riots against the Jews involving spoliation and massacre, were secretly encouraged by the government itself. Pobiedenostseff, the head of the Greek Church cruelly said that Russia would solve the Jewish problem by forcing banishment on one-third; leaving a third to starve and compelling the remainder to emigrate. Vast numbers seized the third solution and emigrated to the United States.

America

The settlement of the Jews in North America began in 1654 when a small group, driven from Portuguese Brazil, landed in New Amsterdam. Granted certain civil rights while it was Dutch, these were further extended when it became English.

When the Thirteen Colonies decided to throw off the British yoke, Jews were among those who patriotically came forward to fight for its independence. Ever since the American republic has been formed, Jews have volunteered in the same spirit of loyalty in all later wars, where its interests have been threatened.

As the sway of the United States spread across the American continent, reaching the Pacific, it has steadily become to an ever increasing extent, the haven of

oppressed peoples from many lands, and has offered boundless opportunity to the industrious and the enterprising.

The earliest Jewish settlers were Spanish and Portuguese (Sephardim). Next came the Germans (Ashkenasim), and most recently, the Russians. Each successive wave has come in yet greater numbers; so that while in 1880 there were but 230,000 Jews in the United States, in 1918, there were over three million. Gladly have they identified themselves with America's interests, contributing to its commercial growth, its scholarship and its art, and winning eminence in its professions. America is the one land that has never denied religious freedom to the Jews, never confined them in Ghettos, nor placed on their gabardine the badge of shameful discrimination. Neither race nor faith excludes the Jew here from the highest posts of honor and responsibility.

It is said that every land has the Jews it deserves. Admitted here on a plane of complete equality, the Jews of America are among the most loyal of its citizens.

Social Ostracism

Civil rights can be decided by government and law; but social good-will is dependent on individuals. Friendly spirit of fellowship to those of divergent creeds is the latest attainment of a people's culture. Thus, even in such liberal lands as Britain, France and America, prejudice against Jews has not entirely died away.

The Anti-Semitic movement, started in Germany in 1879, is an example in point. It was an attempt to dis-

credit the Jew and throw doubt upon his patriotism. It further charged him with exploiting the simple folk for material gain.

Zionism

As a defense against the persistent persecution in some lands and social ostracism in nearly all, a movement known as Zionism was launched at the end of the 19th century by Theodor Herzl, to obtain from the Great Powers a legally assured home in Palestine for Jews disfranchised and ostracised, and also for others who for sentimental reasons might desire to live in the home of their fathers.

The movement when first launched won both advocates and opponents. But it gained many new adherents, when in its second stage, it was marked by the encouragement of Jewish culture. This has tended to deepen the Jewish consciousness.

The Declaration of the British Government in 1917, when its triumphant armies entered Palestine, in favor of the establishment there of "a national home for the Jewish people," has given the Zionist movement a new impetus. This may have profound consequences on Israel's future history.

The World War

The war that began in 1914, the greatest in the chronicles of mankind, the cost of which has been so unprecedentedly terrific in blood and treasure, is now, happily, over. An indirect result has been the Russian Revolution. This has removed most of the disabilities against the six million Jews there resident. The present chaotic reaction we may regard as a passing phase.

The aims of America and her Allies, through their final triumph, are now in process of achievement at the Peace Conference in Paris in 1919. These are: First, to grant to all peoples great and small the right of self-determination as to their choice of government and their mode of life; this is leading to a new grouping of nationalities. Secondly, the calling into existence of a League of Nations to further the welfare of all classes of society and to arbitrate national differences — thus giving ultimate promise of the abolition of war.

The cause of Israel in lands where oppression still lingers has been laid before the Peace Conference, and its action has decided the final steps to make the emancipation of this long suffering people complete. For example, one of the new nations called into being is Poland. Among the conditions on which it has been granted independence is the recognition of the rights of minorities. In the treaty signed by this new state, the rights of the Jews are safeguarded in matters of education, language, Sabbath observance, and in the unrestricted fulfilment of all religious obligations.

We are therefore witnessing history in the making. Doubtless Israel that has played so significant a part in the world's record, may yet make an important contribution in furthering the aims of liberty and peace, and may help bring to realization its spiritual ideals, cherished by its prophets in a far off day!



**CONFIRMATION
MANUAL**



CONFIRMATION MANUAL

THE JEWISH CALENDAR

The names of the Jewish months are Assyrian and were adopted by our ancestors during the Babylonian Exile.

They are regulated by the changes of the moon. Each "new moon" marks a new month. They contain either 29 or 30 days.

This would make each year 354 days. But the solar year, used in our civil reckoning computed by the earth's annual revolution around the sun, consists of $365\frac{1}{4}$ days. In order to bring the lunar year in closer measurement with the solar, and that thereby all feasts and anniversaries may fall at the same season each year, an additional month is added seven times in every nineteen years, in the following order: 3rd, 6th, 8th, 11th, 14th, 17th, 19th.

This addition of a month is similar in purpose to the addition of a day every four years in the civil calendar to make up the quarter of a day dropped from each year.

The beginning of each month was kept as a festival in ancient times. (See I Samuel **20: 8-27**.)

In the Jewish Calendar the day commences at sunset. Therefore, the Sabbath and the Festivals commence on the evening preceding.

The night was divided into three watches. The first, from sunset till about ten o'clock; the second, from ten till about two; the third, from two till sunrise.

HEBREW MONTHS

With dates of Festivals and Solemn Days.

AUTUMN

Tishri: 1st, Rosh Hashana, New Year.
 10th, Yom Kippur, Day of Atone-
 ment.
 15th to 21st, Succoth, Tabernacles.
 22d, Sh'mini Atsereth, Eighth day
 of Solemn Assembly.

Heshvan,

Kislev: 25th, continuing eight days, Han-
 uka, Dedication.

WINTER

Tebeth,

Sh'bat,

Adar: 14th, Purim, Feast of Lots.

(**Second Adar** occurs only in
 Leap Year, in which case Pu-
 rim is postponed to the 14th of
 this month)

SPRING

Nisan: 15th to 21st, Pesach; Passover.

Iyar,

Sivan: 6th, Shabuoth; Pentecost.

SUMMER

Tamuz,

Ab: 9th, Fast of Ab.

Ellul,

Conservative Jews add another day to each of the
 three Pilgrimage Festivals and to the New Year. It is
 a survival of the time when the calendar was not ar-

ranged in advance by calculation, but on the actual appearance of the new moon. There was therefore the uncertainty of a day as to just when the new moon would appear, from which the sacred days were reckoned.

JUDAISM'S SACRED DAYS

For Biblical references see
"READINGS FROM SCRIPTURE"

The Three Festivals of Pilgrimage

I—PESACH, PASSOVER

Passover occurs in the spring, and is often called the Spring Festival. It celebrated the beginning of the harvest (of barley) which fell early in Palestine. When gathering the produce of the earth which sustains our lives, it is fitting that we should remind ourselves of the Giver of all these bounties. This purpose runs through all three Festivals.

But by far the greatest importance of Passover for us, is the commemoration of Israel's redemption from Egypt.

In addition to divine worship in the Sanctuary, a Seder (service) is conducted in the home in which the Hagadah (story) of Israel's freedom from slavery is told. The chief ceremonial of this Festival is the unleavened bread, commemorative of the haste of departure from the land of serfdom.

SHABUOTH, PENTECOST

Pentecost marked the wheat harvest. Shabuoth means "weeks" because seven *weeks* were counted from the time when the cutting of the barley was begun at Passover. On the day following the seven weeks, i. e., on the 50th day, this Festival was observed. This gives the reason for the name, Pentecost, which means "fiftieth." Symbolic of the harvest, the synagogues on this Festival are decorated with flowers.

The historic feature of the Festival is the celebration of the giving of the Ten Commandments, which Israel received at this season. For this reason, it has also been chosen as the most fitting season for CONFIRMATION.

Passover may be called the birth of Israel as a people. Pentecost, the birth of the Jewish religion.

III—SUCCOTH, TABERNACLES

Tabernacles is our Thanksgiving Day. When all the produce for the year has been *gathered in* and stored in barns, granaries and wine-presses for the coming winter, we raise our voices in gratitude to our Father, who "opens His hand and satisfies the wants of all His creatures." Since Succoth occurs around the time of our northern harvests, it has come to be regarded as essentially our Harvest Festival rather than Passover or Pentecost. We bring into the service certain kinds of plants and fruits (the palm, citron, myrtle and willows of the brook), to have before us the gifts of the Almighty and to praise Him with these in our hands.

It derives its name "Tabernacles" from the command to dwell in tabernacles, or tents, during the festival. This recalls first, the camping out in temporary booths during the harvest; and, secondly and more particularly, commemorates the simple homes of our first ancestors in the desert. It, therefore, reminds us how the love of God protected them during those days of trial and danger. It is well that in prosperity and success we should remember our earlier days of poverty and trial.

Each of the three festivals has, then, a double feature, first, celebrating the changes and gifts of *Nature*: second, commemorating events in our past *History*. To summarize:

PASSOVER

Historical:—Redemption from Egypt.

Agricultural:—Spring; Barley Harvest.

PENTECOST

Historical:—Delivery of the Decalogue.

Agricultural:—Summer; Wheat Harvest.

TABERNALES

Historical:—Booth dwelling in the wilderness.

Agricultural:—Autumn; Ingathering.

Passover and Tabernacles last seven days, but Pentecost only one. The eighth day of Tabernacles is a separate festival, called "Eighth Day of Solemn Assembly" (Heb. Sh'mini Atzereth); it was an ancient water festival. When our ancestors lived in Palestine,

they were commanded to come to the capital, Jerusalem, where the Temple stood, to bring their festival offerings. They were called, therefore, the Three Pilgrimages.

All were to rejoice on the festivals, but the poor were not to be forgotten. "Thou shalt rejoice before the Lord thy God; thy man-servant and thy maid-servant and the stranger and the fatherless and the widow."

The Two Holy Days

ROSH HASHANA, NEW YEAR

New Year occurs in the Autumn. In later days this Biblical celebration of the first day of the seventh month was deepened in import. Unlike the secular New Year, it is not made the occasion for external changes in public office and in civil life, but is rather made the solemn opportunity for religious reflection and self-examination. It has three names, all connected with this one idea.

First, it is called the "Day of the Sounding of the Shofar." The trumpet-blast symbolizes the "call to duty" and is intended to stir our hearts to thoughts of God.

Secondly, it is called the "Day of Judgment," for we stand, as it were, in the presence of our Father and ask Him to judge our lives with mercy.

Thirdly, it is the "Day of Memorial." The New Year suggests the old years. So we look back upon the events of the past. It brings home the eternity of God and recalls to mind the great heroes whose doings should inspire us to follow their example.

YOM KIPPUR, DAY OF ATONEMENT

Atonement is the climax of the ten days of penitence that begin with the New Year. It is the most solemn day in the Jewish calendar. We keep completely aloof from all doings of the outside world and from all thoughts of our daily affairs. We leave our pleasures, our business, our schools, our homes, and gather in the House of God, where we remain in prayer from morning till evening. We take no food on this day.

The sins committed in the past are confessed and forgiveness asked. It is the day to make resolutions for better conduct; to give up bad habits; to forswear wicked practices; to plan noble deeds. On this day we resolve to live purer, juster, kinder lives in the days yet to come.

The two Holy Days tend to stimulate religious revival in the house of Israel, throughout the world.

It has been pointed out that just as the seventh *day* was kept sacred as the Sabbath and the seventh *year* as a solemn period of rest for the land, so the seventh *month* was chosen as the holy month, in which we begin our religious New Year.

Do not confuse the Festivals, which are times of rejoicing, with New Year and Atonement, which are days of solemnity.

The Two Minor Feasts

The term "minor" was applied to Hanuka and Purim because the events that they commemorate occurred late in Israel's history, after its religious institutions were supposed to be complete.

PURIM, FEAST OF LOTS

This Feast commemorates an event that took place during the period when Israel lived under Persian vassalage in the reign of Xerxes (Ahasuerus, 485-465 B. C. E.). A prime minister named Haman, a proud and jealous man, receiving what he thought a slight from a Jew named Mordecai determined to use his power to destroy all the Jews in the Persian realm, for the fancied error of one. To attain this base purpose, he slandered them to the king, stigmatizing them as a people dangerous and disloyal. The falsity of this charge is best revealed in the character of Mordecai, the presumed chief offender, who was really a patriot, having exposed a plot that threatened the king's life.

The wicked conspiracy was defeated by Queen Esther, a Jewess, who risked her life to save her brethren. Haman was hanged on the very gallows he had prepared for the execution of Mordecai.

The glad deliverance was gratefully commemorated by sending presents to friends and gifts to the poor. This pleasing custom has been kept alive down to this day.

The Biblical derivation of Purim is "Lots." We are told that Haman cast lots as to the most propitious

day on which to undertake the slaughter of the Jews. The story will be found in the book of Esther which is read in the Purim service.

HANUKA, DEDICATION

The Persian era was followed by the Greek, 332 B. C. E. when the Jews experienced a change of masters. All went well with them under this tolerant rule, until the year 175 B. C. E. when Antiochus Epiphanes became king of one of the divisions of this Empire—the Greco-Syrian. He determined to reduce all the peoples under his sway to one pagan uniformity. This tyrannical order, perhaps easier for others, was impossible for the Jews, since the principles of their faith stood opposed to most of the religious conceptions of their surroundings. It was part of the unfortunate notion of heathen cults that certain sins were sanctioned instead of being condemned.

The Jews, excepting a few waverers, refused to abandon the faith it was their duty to cherish. In spite of dreadful persecutions of old and young, they remained steadfast to the God of their fathers, even though it cost many their lives. When the cause seemed almost lost and the blood of many martyrs had been shed, a great man named Mattathias gave them new courage by his heroic example. One of his sons, Judas, called Maccabeus (the hammer), a brave warrior and a great general, gathered a few scattered Jews under his banner, and in spite of the vast army of the powerful enemy, he dared to meet them on the field of war. But what Israel lacked in numbers, they made up in conscientious conviction. It was a battle between battalions and ideals.

In the year 165 B. C. E. the enemy was defeated and they joyfully returned once more to the capital, Jerusalem. The Temple that had been defiled through idolatrous worship, was rededicated. Hence the name of the Festival commemorating the victory, Hanuka, meaning "dedication." The festival is celebrated for eight days. In the evening lights are kindled, symbols of triumph and joy. Hence its second name "Feast of Lights." Each night an additional candle is added. This increase of illumination symbolically indicates the steady growth of the religious spirit of Israel. Suffering for conviction fanned the dormant timbers of indifference into a flame of holy zeal.

Though called a "Minor Feast" for reasons given above, it really commemorates one of the grand events of Israel's history. The heroism and sacrifice of that brave band of zealous men saved the cause of Judaism and thereby decided the fate of two other great religions of the civilized world that later grew out of it. Therefore the devotion of these warriors of a far off day, assured the spiritual welfare of mankind.

Fast Days

TISHA B'AB, NINTH OF AB

This is the date of the fall of both the first and second Temples. Jerusalem with the Temple of Solomon was destroyed for the first time 586 B. C. E. and the survivors exiled to Babylon. The destruction of the capital with the second Temple occurred in 70 A. C. E. This marked the final overthrow of the Jewish nation, and the scattering of the Jews through the world.

There are two schools in Judaism, each regarding this epochal event from a different point of view. The Orthodox Jews who fast on the Ninth of Ab, daily pray for the restoration of the Jewish nation, under the leadership of a Messiah King. The Reformed Jews no longer cherish the hope of a return to the Holy Land or a re-establishment of the Jewish nation. They regard their dispersion through the nations as a means of fulfilling the mission of Israel.

MINOR FASTS

Some additional fasts recognized by conservative Jews are: *The Tenth of Tebeth*, marking the commencement of the siege of Jerusalem by the Babylonians, 588 B. C. E. *The Seventeenth of Tamuz* commemorating both the breaking down of the walls of Jerusalem in the first overthrow, and their final destruction in the second overthrow by the Romans. *The Third of Tishri*, the anniversary of the death of *Gedalyah*, Governor of Judah, 586 B. C. E., that precipitated the final stage of Judah's exile.

SOME RELIGIOUS DEFINITIONS

Religion

Religion is our recognition of a higher power—God, and our persistent effort to come nearer to his perfection in all things.

This definition contains two elements: Beliefs (doctrines) and Duties.

Duties may be again sub-divided into Ceremonies and Morals.

A ceremony is a rite that conveys in a symbolic form a principle or an obligation; it may also illustrate a historic event. For examples of each: divine worship, the Sabbath, the Passover.

Morals include such duties as instinctively appeal to the conscience as universal and perennial laws of right and wrong; such as precepts prohibiting theft or enjoining helpfulness.

Faith

The fundamental beliefs of religion concern God, the Soul, the Future. These are all of that metaphysical character that cannot be mathematically proved or scientifically demonstrated. They ultimately depend on faith. Faith, then, is the mind's acceptance, either on past authority or from inner conviction, of that which is beyond material proofs. Faith begins where knowledge ends.

Natural and Revealed Religion

A distinction is sometimes drawn in religion between that which is natural and that which is revealed.

Natural religion is expressive of those spiritual truths that are instinctive in the human heart. *Revealed religion* applies to that which has been transmitted from the past through inspired prophets, the record of which is contained in the Bible, sometimes, therefore, called the Book of Revelation. But this distinction is apparent rather than real, for the soul's realization of divine Providence may itself be called a revelation of God to each individual, though it takes the spiritual genius of a prophet to give it expression.

Judaism

The name given to our religion is Judaism. It is monotheistic in that it is based on belief in one sole God. Both Christianity and Mohammedanism turn back to it as their ultimate source of religious authority.

There are two schools of interpretation of Judaism:

The Orthodox or Conservative.

The Reformed or Progressive.

For detailed distinction see "Modern Jewish History" (Maurice H. Harris; Bloch Publishing Co.) pp. 184, 120, 121.

THE TEN COMMANDMENTS

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

2. Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, even any manner of likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me, and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, who taketh His name in vain.

4. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a slave in the land of Egypt

and the Lord thy God brought thee out thence by a mighty hand, and by an outstretched arm, therefore, the Lord thy God commanded thee to keep the Sabbath day.

5. Honor thy father and thy mother that thy days may be long, and that it may go well with thee, upon the land which the Lord thy God giveth thee.

6. Thou shalt not commit murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's wife, neither shalt thou desire thy neighbor's house; his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is thy neighbor's.

Deuteronomy 5: 6-18

DOCTRINES OF THE JEWISH FAITH

God

God is one, perfect, spiritual, eternal; the omnipresent Creator of all that is; the omniscient Ruler of the Universe; the wise and loving Father of mankind.

Man

Man is gifted with Reason, through which he acquires a knowledge of the world and its laws. He is endowed with Conscience, whereby he learns to distinguish between right and wrong; and with Freewill to choose between good and evil.

Immortality

Man is of dual nature—body and soul. The body is material and is but the medium through which earthly life manifests itself; it is evanescent and decays at death. The soul is spiritual, stamped with the divine image; it is the essence of man's being and is immortal.

Human Accountability

Man is accountable to God for all his actions. He should make divine perfection his ideal standard of conduct and be holy because God is holy.

God chastens His children as a wise father the child he loves. Pain, struggle, and sorrow are divine educators, developing the noblest capacities of the soul.

Mission of Israel

Israel, gifted with the genius for religion, were the first to recognize the sole God and His law of righteousness. This revelation of the divine Father, which they were best fitted to receive, singled them out as God's witnesses. Hence they became "a kingdom of priests," whose mission was to bring a knowledge of the Eternal and His law to mankind. They were called God's chosen servants, who must be ready, if needs be, to suffer contumely and martyrdom in bringing light to the Gentiles.

The Messianic Era

The discipline of man in the school of life, the fuller truth gradually revealed to him in generations of experience is steadily making clearer to his mind and heart the final purpose of providence and humanity's destiny.

Thus in the latter days, the Messianic Time, all mankind will at last be united as one loving family in unity and peace, learning war no more. Then will the earth be filled with the knowledge of God as the waters cover the sea,

DECLARATION OF CONFIRMANTS

I

Question: You have here declared your belief in the Almighty and this Temple is as Mount Sinai. Are you prepared to cling to the living God?

Answer: We gladly declare our trust in divine Providence. May it grow with our growth and strengthen with our strength.

"Sh'ma Yisroel Adonoi Eloheinu Adonoi Echod."

"Hear Oh Israel, the Lord our God, the Lord is one. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

II

Question: There has been instilled into you the vital difference between right and wrong, the obligations to your parents and your fellowmen. "See now I set before you this day life and good, death and evil." Will you choose the good?

Answer: We solemnly promise to give heed to every duty that meets us and ever to listen to the still small voice of conscience—the voice of God within us; as expressed in these words of Scripture—"He hath told thee, Oh man, what is good and what doth the Lord thy God require of thee, only to do justly and to love mercy and to walk humbly with thy God." Ah-soss mish-pat, ve'-a'ha-vas che-sed, v'atz-nai-ah lay-ches im eh-lo-echo.

III

Question: You have been instructed in the principles of the Jewish religion transmitted from our past ancestry and enriched with the riper truths of later ages. Are you prepared to treasure its spiritual message, to teach it by living it, to make sacrifice that its cause may prevail and faithfully to hand it down to coming generations?

Answer: We accept the faith of Israel as did our fathers at Mount Sinai. We pray that it may never depart from us and we will strive so to live as to be worthy to become *mom-leh-ches ko-ha-neem v'go-e kodosh*. "A kingdom of priests and a holy people."

Benedictions on Reading the Law

(BEFORE READING.)

בְּרַכּוּ אֶת יי' הַמְבָרֵךְ :

בְּרוּךְ יי' הַמְבָרֵךְ לְעוֹלָם וָעֶד :

בְּרוּךְ אַתָּה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר
בָּנוּ מִכָּל-הָעַמִּים וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ
אַתָּה יי' נֹתֵן הַתּוֹרָה :

(AFTER READING.)

בְּרוּךְ אַתָּה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן
לָנוּ תּוֹרַת אֱמֶת. וְחַי עוֹלָם נִשְׁע בְּתוֹכֵנוּ. בְּרוּךְ
אַתָּה יי' נֹתֵן הַתּוֹרָה :

.TRANSLATION

Praise ye the Lord to whom all praise is due.

Praised be the Lord to whom all praise is due now
and forevermore.

Praised be Thou, O Lord our God, Ruler of the uni-
verse, who hast chosen us from among all peoples and
hast given us Thy law. Praised be Thou, O Lord,
Giver of the Law.

Praised be Thou, O Lord our God, Ruler of the uni-
verse who hast given us the law of truth and hast
implanted within us eternal life. Praised be Thou, O
Lord, Giver of the Law.

PRAYERS FOR CONFIRMANTS**Morning**

Almighty God, Thy loving kindness endureth forever. Daily Thou renewest Thy tender care unto us all. I thank Thee for the gift of life and for all the blessings that come with it. Oh, help me to keep pure the soul Thou hast given me. May I never mar Thine image within me by unworthy deeds, but strive always to be god-like. Oh teach me to love right and truth in loving Thee, and never to forget Thee, because Thou art unseen.

Oh aid me to fit myself spiritually for the solemn rite of confirmation. Strengthen me in the principles of our beloved faith. Endow me with the courage of conviction, with love of truth. Quicken my compassion for suffering Israel throughout the world and deepen my sense of fellowship with all mankind. Make me to understand the pleasure of duty, the joy of being helpful to others, the beauty of holiness. Search me, oh God, and know my heart and lead me from evil, to Thee. Amen.

Night

Father of Mercies, I thank Thee for Thy care, which hath no end, and for Thy love, which goeth far beyond my knowledge. I thank Thee for the strength which Thou renewest each day so that my tasks become a joy. And now, at night, when my powers are exhausted and Thou takest me in Thy arms, I thank Thee for the sweet sleep that falls upon me.

Oh, teach me to obey the voice of my conscience, which is Thy voice within me. May no fear of suffer-

ing lead me away from the love of right; but aid me to fear sin more than pain.

Oh, forgive my failings of the past day." Help me to be more thoughtful for others, more patient to all. Oh preserve my dear parents, and those who love me, from all harm. And deepen my faith in Thee, so that I shall not be afraid, whatever may befall me. Amen.

CONFIRMATION HYMN

Father, see Thy suppliant children
Trembling stand before Thy throne,
To confirm the vow of Horeb:
"We will serve the Lord alone."

Thy command shall be engraven
On the tables of our heart,
Till the heart in death be broken
And the cord of life shall part.

When dark tempests lowering gather,
It will be our strength and stay,
It will be our guardian angel
Upon life's laborious way.

As a sheltering cloud at noon-tide,
As a flaming fire by night,
Through prosperity and sorrow
It will guide our steps aright.

Till we reach the land of promise,
When the toils of earth are past,
Till we sleep the sleep eternal
In the realms of peace at last.

—*Union Hymnal*

**READINGS
FROM SCRIPTURE**

READINGS FROM SCRIPTURE

By Reference,

For Every Day of the Year

Arranged and Classified to Present
Under Appropriate Heads

The Doctrines, Ethics and Institutes
of the Jewish Religion

Edited by

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"History of the Medieval Jews"

"Modern Jewish History"

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INTRODUCTION

We read so much about the Bible that some forget to read the Bible itself. This booklet is compiled to stimulate the reading of Scripture in the Jewish home. The dates have, of course, no relation to the readings chosen. They have been introduced to create the Bible reading habit. It must be acknowledged that many want to read the Bible, but do not know how. A literature rather than a book, it should be read *from*, rather than read *through*.

The readings are indicated, not quoted in full. This was done in order to send readers to the Book itself, that they might read it at first hand and see it in its relation to the context. It is important that all should be made familiar with the Bible as a whole, and not only with some of its stories and texts.

In arranging the headings, certain points have been emphasized to correct popular errors. To those who still call Judaism a *tribal* religion we commend the group of readings under "Judaism's Universal Message." To answer those who call it a worship of the "letter of the Law," a group of readings under "Letter and Spirit" is sufficient answer. For the benefit of those who still speak of the "stern God of the Old Testament" we have prepared a group of quotations on the "Love and Mercy of God." Lastly, the series "Forbearance toward the enemy" is a rejoinder to those who are still under the impression that the Hebrew Scripture imposes the duty of hating one's enemies.

As the quotations are grouped to bring together references to the doctrines and institutes of the Jewish religion, this may also take the place of a Catechism and serve as a text-book for Ethics.

THE BIBLE BOOKS

To facilitate looking up the quotations, the following sequence of the Hebrew Scriptures is appended:

I.—The Law

The Pentateuch, or Five Books of Moses.

Genesis.	Exodus.
Leviticus.	Numbers.
Deuteronomy.	

II.—The Prophets

(1) *The Earlier Prophets.*

Joshua.	Judges.
First Samuel.	Second Samuel.
First Kings.	Second Kings.

(2) *The Later Prophets.*

Isaiah.	Jeremiah.
Ezekiel.	

The Twelve: Hosea. Joel. Amos.
 Obadiah. Jonah. Micah.
 Nahum. Habakkuk. Zephaniah.
 Haggai. Zechariah. Malachi.

III.—The Writings or Hagiographa

Psalms.	Proverbs.
Job.	
<i>The Five Scrolls:</i> Song of Songs.	Ruth.
Lamentations.	Ecclesiastes.
Esther	
Daniel.	Ezra. Nehemiah.
First Chronicles	Second Chronicles

In the Septuagint order, which is followed by the Church, the following variations from the sequence of Hebrew Scriptures occur:

First—The Writings precede the Prophets.

Second—Some books are transferred from the Writings to the Prophets:

Ruth after Judges;
Lamentations after Jeremiah;
Daniel after Ezekiel

Third—The order of the Writings are somewhat changed. Job preceding Psalms and Esther preceding the Song of Songs.

The *Septuagint order* is therefore as follows:—

Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles.

Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs.

Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

English Translations of the Bible

The Authorized Version.

This was issued in England under the reign of King James I in 1611 comprising the best results of Jewish and Christian scholarship contained in earlier translations.

The Revised Version.

This is the revision of the Authorized translation by the great English Biblical authorities of the Nineteenth Century.

A New Translation.

Chiefly for Jewish use, prepared by the Jewish Publication Society of America in 1917. It is used in all quotations throughout this book. It superseded an earlier translation for Jewish use by Isaac Leeser of Philadelphia.

We further recommend for Bible students, the "Bible for Home Reading" by C. G. Montefiore; "The Modern Reader's Bible," edited by Moulton; "The Temple Bible," edited by various scholars. In the last two, each book is issued as a separate volume and is presented in the modern dress, more familiar to the average reader.

JUDAISM'S UNIVERSAL MESSAGE

(See also "Israel and Messianic Time")

"My house shall be called a house of prayer for all peoples."—Isaiah **56: 7**.

January

1. I Kings **8: 27-43**.
2. Isaiah **19: 19-25**.
3. Isaiah **49: 1-6**.
4. Isaiah **56: 1-8**.
5. Zechariah **8: 4-23**.

I

GOD

"Lift up your eyes on high and behold who hath created these things"—Isaiah **40: 26**.

Manifestation of God

6. I Kings **18: 16-39**.
- 7... I Kings **19: 1-14**.
8. Isaiah **40: 12-31**.
9. Psalm **93**.
10. Psalm **97**.
- Omniscience and Omnipotence
11. Jeremiah **32: 16-27**.

January**Omnipresence**

12. Jonah **1**:
 13. Psalm **139**: 1-12.

God in Nature

14. Psalm **19**.
 15. Psalm **104**.
 16. Job **37**.
 17. Job **38**: 1-30.

Unity of God

18. Deuteronomy **6**: 4-9 (The Shema)
 19. Isaiah **44**: 6-20. **45**: 5-7.

Justice of God

Shall not the Judge of all the earth do justly?"
 —Gen. **18**: 25.

20. Ezekiel **33**: 7-20.
 21. Psalm **82**.
 22. Job **4**.
 23. Job **8**.
 24. Job **11**: 7-20 (Beyond human fathom)

God's Love and Mercy

(See "Day of Atonement")

"The mountains may depart and the hills be removed, but my kindness shall not depart from thee"—Isaiah **54**: 10.

25. Exodus **34**: 1-8.
 26. Isaiah **54**: 1-10.
 27. Hosea **6**: 1-6.
 28. Hosea **14**: 2-10.
 29. Joel **2**: 12—**3**: 2.
 30. Psalm **86**.
 31. Psalm **103**.

February

1. Psalm **47**.
2. Psalm **130**.
3. Psalm **146**.
4. Proverbs **3**: 1-12.

Nearness of God

"The Lord is nigh to all that call upon Him—to all that call upon Him in truth"—Psalm **145**: 18.

5. Isaiah **55**.
6. Isaiah **57**: 14-21.
7. Psalm **145**.

Providence

"The eyes of the Lord are in every place keeping watch upon the evil and the good."—Prov. **15**: 3.

8. Genesis **45**: 1-15.
9. Genesis **50**: 14-21.
10. Psalm **66**.
11. Psalm **90**. (A psalm of life)
12. Psalm **107**: 1-22.
13. Psalm **107**: 23-43.
14. Psalm **127**.
15. Psalm **138**.
16. Proverbs **16**: 1-11.
17. Esther **4**: 1-17.

II

GOD AND MAN

"God created man in his own image."—Genesis
1: 27.

Revelation**February**

(See "Manifestation of God" and "Pentecost")

- 18.** Genesis **12: 1-9.**
- 19.** I Samuel **3: 1-20.**
- 20.** Jeremiah **1: 6-19.**
- 21.** Exodus **3: 1-15.**
- 22.** Amos **3: 1-8.**
- 23.** Isaiah **6.** (The Saving Remnant)

Faith and Consolation

"The just shall live by his faith."—Habakkuk
2: 4.

"Though he slay me, yet will I trust in him."—
Job **13: 15.**

- 24.** I Kings **17: 1-16.**
- 25.** Psalm **4.**
- 26.** Psalm **23.** (God the Shepherd)
- 27.** Psalm **62.**
- 28** Job **42: 1-6** (The inscrutable mystery of
God's ways)
- 29.** Daniel **1.**

March

- 1.** Psalm **73.**
- 2.** Psalm **91.**

March**Unshaken by the triumph of evil**

- 3. Psalm **37**: 1-20.
- 4. Psalm **37**: 21-40.
- 5. Jeremiah **17**: 5-13.
- 6. Psalm **3**.
- 7. Psalm **56**.
- 8. Psalm **77**.

In distress and danger

- 9. Daniel **3**: 1-18.
- 10. Daniel **6**.

Yearning After God

- 11. Psalms **42** and **43**.
- 12. Psalm **84**.

Worship**"Worship the Lord in the beauty of holiness."****—Psalm 29: 2.**

- 13. Psalm **5**. (Morning Hymn)
- 14. Psalm **29**.
- 15. Psalm **36**: 6-13.
- 16. Psalm **89**: 1-19.
- 17. Psalm **95**.
- 18. Psalm **96**.
- 19. Psalm **97**.
- 20. Psalm **98**.
- 21. I Chronicles **29**: 10-19.

Thanksgiving

- 22. Psalm **18**: 1-28.
- 23. Psalm **18**: 29-51.
- 24. Psalm **66**.
- 25. Psalm **112**.

Praise

- 26. Psalm **33**.
- 27. Psalm **36**.

March

- 28.** Psalm **113.**
29. Psalm **40.** (For deliverance)
Harvest Hymns
30. Psalm **65.**
31. Psalm **67.**

April

- 1.** Psalm **111.**
2. Psalm **113.**
3. Psalm **116.**
4. Psalm **136.**
5. Psalm **148.**
6. Psalm **140.**

Supplication

- 7.** Psalm **7.**
8. Psalms **12** and **13.**
9. Psalm **41.**
10. Psalm **57.**
11. Psalm **141.**
12. Jonah **2: 3-10.**
13. Nehemiah **1.**

Cry of the Persecuted

- 14.** Psalm **26.**
15. Psalm **31.**
16. Psalm **38.**
17. Psalm **94.**

Confession

- 18.** Deuteronomy **27: 9-26.**
19. Psalm **25.**
20. Psalm **32.**
21. Daniel **9: 3-19.**

The Word of God

The Law

“The law of the Lord is perfect, restoring the

- April** soul.”—Psalm **19: 7.**
- 22.** Deuteronomy **4: 1-10.**
- 23.** Deuteronomy **28: 1-14.** (Blessing of Obedience)
- 24.** Joshua **1: 1-9.**
- 25.** Nehemiah **8.** (Ezra makes known the Law)
- 26.** Psalm **119: 1-16.**
- 27.** Psalm **119: 17-40.**
- 28.** Psalm **119: 41-64.**
- 29.** Psalm **119: 73-96.**
- 30.** Psalm **119: 97-112.**

May

- 1.** Psalm **119: 113-128.**
- 2.** Psalm **119: 129-144.**
- 3.** Psalm **119: 145-160.**
- 4.** Psalm **119: 161-176.**

Duty to God

“Fear God and keep His commandments, for this is the whole man.”—Ecclesiastes **12: 13.**

- 5.** Deuteronomy **10: 12.—11: 1.**
- 6.** I Chronicles **28: 1-10.**

Letter and Spirit

“To obey is better than sacrifice.”—I Samuel **15: 22.**

- 7.** Deuteronomy **10: 12-22.**
- 8.** Isaiah **1: 10-20.**
- 9.** Jeremiah **7: 1-23.**
- 10.** Amos **5: 4-24.**
- 11** Micah **6: 1-8.**

May**Freedom of Religious Choice**

- 12.** Deuteronomy **30**: 11-20.
13. Joshua **24**: 14-27.

The Correction of God

(The chastening of the Lord)

"Whom the Lord loveth He correcteth."—Proverbs **3**: 12.

- 14.** Deuteronomy **8**.
15. Psalm **30**.
16. Psalm **119**: 65-72.
17. Proverbs **3**: 1-12.
18. Lamentations **3**: 19-42.

III

M A N

May

The Dignity of Man

19. Genesis 1: 26—2: 7. (Man's divine character)
 20. Genesis 9: 1-7. (Sanctity of human life)
 21. Psalm 8.

Noble Types of Humanity

22. Psalm 15.
 23. Psalm 24.
 24. Psalm 101.
 25. Psalm 112.
 26. Proverbs 31: 10-31. (The virtuous woman)
 27. Psalm 1. (Contrast of righteous with wicked)
 28. Psalm 128. (A model home)

Personal Accountability

29. Exodus 32: 30-35.
 30. Ezekiel 18: 1-20.
 31. Ezekiel 18: 21-32.

Retribution

(See "Immortality")

June

1. Exodus 22: 1-16. (Penal Laws)
 2. Genesis 4: 1-15. (Conscience)
 3. Malachi 3: 1-6; 13-18.
 4. Proverbs 11: 1-18.
 5. Proverbs 11: 19—12: 3.
 6. Proverbs 23: 10-35. (Intemperance)
 7. Proverbs 28.

June**Reformation**

(See "Day of Atonement")

8. Ezekiel **36**: 16-32.9. Hosea **14**: 2-10.**Duty to One's Neighbor**

"Execute true judgment and show mercy and compassion every man to his brother."—
Zechariah **7**: 9.

10. Exodus **23**: 1-13.11. Leviticus **19**: 9-18; 33-37.**Duty to the Poor and Defenseless**12. Exodus **22**: 20-26.13. Leviticus **25**: 25-43.14. Deuteronomy **24**: 10-21.**Forbearance Towards an Enemy**

"Say not as he hath done to me, I will do so to him."—Proverbs **24**: 29.

15. Genesis **50**: 14-26. (Returning good for evil)16. I Samuel **26**: 6-25.17. I Samuel **24**: 2-20.18. Proverbs **24**: 1-20.19. Proverbs **25**: 18-28.**Duty to Dumb Creatures**

"A righteous man regardeth the life of his beast."—Proverbs **12**: 10.

20. Deuteronomy **22**: 1-10.**CARDINAL VIRTUES****Holiness**

"Ye shall be holy, for I the Eternal, your God, am holy."—Leviticus **19**: 2.

21. Leviticus **11**: 1-23.

June

22. Leviticus **11**: 24-47. (Clean and unclean)
23. Isaiah **35**.
24. Jeremiah **31**: 23-30.

Truth

"Ye shall not lie one to another."—Leviticus
19: 11.

25. Exodus **18**: 13-27. (In government)
26. Isaiah **26**: 1-10.
27. Proverbs **12**: 17-28.

Honesty

28. Deuteronomy **25**: 13-16.
29. Habakkuk **2**: 1-14.

Self-Control

"He that is slow to anger is better than the
mighty and he that ruleth his own spirit is
greater than he that taketh a city."—Pro-
verbs **16**: 32.

30. Proverbs **1**: 7-19. (Resistance of tempta-
tion)

A Good Name**July**

1. Proverbs **22**: 1-12.

Industry

2. Proverbs **6**: 6-19

Content

3. Genesis **13**: 1-10.
4. Exodus **15**: 22-27. **17**: 1-7.
5. Numbers **11**: 1-15. (Discontent)
6. Proverbs **15**: 13-27.
7. Proverbs **30**: 7-9. Ecclesiastes **5**: 9—**6**: 3.
(Warning to the rich)

Peace

(See "Messianic Time")

July "Depart from evil and do good; seek peace and pursue it."—Psalm **34: 15.**

8. Isaiah **2: 1-5.**

9. Psalm **46.**

Wisdom

10. Proverbs **1: 20-33.** (Wisdom's warning)

11. Proverbs **2: 1-15.**

12. Proverbs **4: 1-13.**

13. Proverbs **4: 14-27.** (Parental admonition)

14. Proverbs **3: 13-35.** " "

15. Proverbs **9: 1-12.**

16. Proverbs **8.** (Wisdom personified)

17. Job **28.** (Where found?)

Virtues Illustrated in the Lives of Bible Characters

A Life Example

18. Job **29.**

19. Job **31: 1-20.**

20. Job **31: 21-40.**

Filial Devotion

21. Genesis **44: 18-34.** (Judah)

Hospitality

22. Genesis **18: 1-8.** (Abraham)

23. Genesis **24: 10-27.** (Rebecca)

Humanity

24. Genesis **29: 1-10.** (Jacob)

Chivalry

25. Exodus **2: 11-22.** (Moses)

26. II Samuel **23: 13-17.** (David)

Meekness

27. Genesis **41: 9-16.** (Joseph)

Fidelity

28. Ruth **1: 1-18.** (Ruth)

Patience

29. Job **1.** (Job)

July

- 30.** Job **2:** 1-10. (Job)

Friendship

- 31.** I Samuel **20:** 1-17. (David and Jonathan)

August

- 1.** I Samuel **20:** 18-42. (David and Jonathan)

- 2.** II Samuel **9.** “ “

Truth

- 3.** I Kings **22:** 1-14. (Micaiah)

Magnanimity

- 4.** Numbers **11:** 16-29. (Moses)

- 5.** I Samuel **24.** (David)

- 6.** I Samuel **26.** (David)

- 7.** I Kings **20:** 23-34. (Ahab)

Fearlessness Before Kings

- 8.** I Kings **18:** 7-19. (Elijah)

- 9.** I Samuel **15:** 13-31. (Samuel)

- 10.** Jeremiah **26:** 1-19. (Jeremiah)

- 11.** Esther **4.** (Esther)

Unselfish Zeal

- 12.** Nehemiah **2.** (Nehemiah)

- 13.** Nehemiah **5:** 1-13. (Nehemiah)

Resistance of Temptation

- 14.** Genesis **39:** 1-20. (Joseph)

Power of Faith

“There is no restraint to the Lord to save by many or by few.”—I Samuel **14:** 6.

- 15.** Genesis **22:** 1-19. (Abraham)

- 16.** I Samuel **17:** 31-45. (David)

Honesty in Public Service

“Seest thou a man diligent in his business, he shall stand before kings.”—Proverbs, **22:** 29.

- 17.** I Samuel **12:** 1-15. (Samuel)

Sympathy for the Sinner

- 18.** Genesis **18:** 16-32. (Abraham)

Disinterested Kindness

- 19.** II Kings **4:** 8-13. (The Shunemite)

IV

ISRAEL AND HIS MISSION

August

The Selection of Israel

- 20. Deuteronomy 4: 5-20.
- 21. Isaiah 41: 9-20.
- 22. Isaiah 43: 1-21.
- 23. Isaiah 44: 1-8.

Israel the Servant

- 24. Isaiah 42: 1-9.
- 25. Isaiah 49: 1-13.
- 26. Isaiah 52: 13—53: 12. (The suffering servant)

Admonitions from Israel's Past

- 27. Deuteronomy 4: 25-40.
- 28. Deuteronomy 6: 10-25.
- 29. Deuteronomy 32: 1-18.
- 30. Psalm 78: 1-39.
- 31. Psalm 78: 40-72.

September

- 1. Psalm 105: 1-22.
- 2. Psalm 105: 23-45.
- 3. Isaiah 63: 7-19.

The Restoration of Israel

(See "Messianic Time")

- 4. Isaiah 10: 20-23 and Isaiah 35. (The Remnant)
- 5. Isaiah 40: 1-11.
- 6. Isaiah 52: 1-12.
- 7. Isaiah 62.
- 8. Jeremiah 29: 4-14.
- 9. Jeremiah 31: 1-14.

September

- 10. Jeremiah **32**: 16-44.
- 11. Jeremiah **33**: 6-16.
- 12. Amos **9**: 9-15.
- 13. Zephaniah **3**: 9-20.
- 14. Psalm **126**. (Its fulfilment)
- 15. Nehemiah **9**: 6-37.

JUDAISM'S SACRED DAYS

(For detailed description see page 59)

- 16. Leviticus **23**: 1-36. (General summary)
- The Sabbath**
- 17. Exodus **31**: 12-18.
- 18. Leviticus **25**: 1-7. (The Sabbatic year)
- 19. Nehemiah **13**: 15-22.

THE THREE FESTIVALS OF PILGRIMAGE

- 20. Deuteronomy **16**: 1-17.
- a—Pesach, Passover**
- 21. Exodus **12**: 37-42.
- 22. Exodus **13**: 3-10.
- 23. Exodus **15**: 1-18. (The Seventh Day)
- 24. II Chronicles **30**. (Hezekiah's Passover)
- 25. II Chronicles **35**: 1-19. (Josiah's Passover)

b—Shabuoth, Pentecost

- 26. Exodus **9**: 1-8.
- 27. Exodus **20**: 1-14. (The Decalogue).
- 28. Deuteronomy **5**: 6-18. (The Decalogue)

c—Succoth, Tabernacles (Feast of Ingathering)

- 29. Leviticus **23**: 33-44.
- 30. Deuteronomy **34**. (Sh'mini Atzereth — Feast of Conclusion)

October

1. Nehemiah 8: 13-18.

THE TWO HOLY DAYS

2. a—Rosh Hashana, New Year
Nehemiah 8: 1-12.
- b—Yom Kippur, Day of Atonement
(See "Love and Mercy of God," Individual
Accountability" and "Confession")
3. Leviticus 16: 29-34. Isaiah 58.
4. Jonah 3.
5. Psalm 51.

THE TWO MINOR FEASTS

- a—Hanuka, Dedication
6. Psalm 74. (Maccabean Psalm)
7. Psalm 115. " "
8. Psalm 118. " "
9. Daniel 11: 21-45. (Vision of Antiochus'
Persecution)
From the Apocrypha
10. I Maccabees 2: 1-38.
11. I Maccabees 2: 49—3: 9.
- b—Purim, Feast of Lots
12. Esther 9: 20-32.
(From the Apocrypha)
13. Esther 14: 1-12.
14. Esther 15.

THE FAST OF AB

- (National Overthrow and Exile)
15. II Kings 25: 1-22.
16. II Chronicles 36: 5-23.
17. Lamentations of Jeremiah 1.

V

THE FUTURE

Messianic Time

(See "Israel and His Mission")

"All will call upon the name of the Lord to serve him with one consent."—Zephaniah **3: 9**.

October

- 18.** Isaiah **11: 1-13**.
- 19.** Isaiah **12**.
- 20.** Isaiah **32**. (Ideal Commonwealth)
- 21.** Isaiah **60**.
- 22.** Isaiah **61**.
- 23.** Isaiah **65: 17-25**.
- 24.** Jeremiah **31: 23-34**.
- 25.** Micah **4: 1- 7**.

Immortality

"Thy dead shall live Awake and sing ye that dwell in the dust."—Isaiah **24: 19**.

"In the way of righteousness is life, and in the pathway thereof there is no death."—Proverbs **12: 28**.

- 26.** Isaiah **25: 1-9**.
- 27.** Daniel **12: 1-10**.
- 28.** Psalm **16**.

VI

SOME LITERARY ASPECTS OF THE BIBLE**Life in Bible Times (Prose)****October**

- 29.** Genesis **28:** 10-22. (The Dream of Heaven)
30. Genesis **29:** 1-10. (Watering the Flock)
31. Genesis **48.** (A Grandfather's Blessing)

November

- 1.** Leviticus **25:** 8-24. (The Jubilee)
2. Number **6:** 1-21. (The Nazarite)
3. Deuteronomy **15:** 1-11. (The Year of Release)
4. Deuteronomy **15:** 12-18. (The Hebrew Servant)
5. Deuteronomy **19:** 1-13. (The City of Refuge)
6. Deuteronomy **26.** (First Fruits and Tithes)
7. Joshua **22:** 9-34. (The Altar of Witness)
8. I Samuel **8.** (An Oriental King)
9. I Kings **10.** (The splendor of Solomon)
10. I Kings **20:** 1-32. (The boastful Benhadad and the generous Ahab)
11. I Kings **21.** (Naboth's vineyard)
12. II Kings **5:** 1-19. (Curing the leper)
13. II Kings **5:** 20-27. (Punishment of covetousness)
14. Ruth **2:** 1-20. (The Harvest)

Bible Pictures (Poetry)

- 15.** Numbers **23:** 7-24. (Balaam's Blessing)
16. Numbers **24:** 1-19. (The tents of Jacob)

November

- 17. II Samuel **1**: 17-27. (Lament over Saul and Jonathan)
- 18. I Kings **3**: 4-15. (Solomon's dream)
- 19. Isaiah **14**: 3-21. (The nether world—Sheol)
- 20. Isaiah **44**: 9-20. (The building of an idol)
- 21. Song of Songs **2**: 8-17. (Spring)
- 22. Ecclesiastes **12**: 1-7. (Old age and death)

Animals and Their Ways*Illustrating the unfathomable greatness of God*

- 23. Job **39**: 1-18. (Creatures of the wild)
- 24. Job **39**: 19-30. (The war horse and the vulture)
- 25. Job **40**: 15-24. (The hippopotamus)
- 26. Job **40**: 25—**41**: 26. (The leviathan)

Symbols and Parables

- 27. Judges **9**: 6-21. (The Bramble King—the worthless ruler)
- 28. II Samuel **12**: 1-15. (The one ewe lamb—the cruelty of selfishness)
- 29. Isaiah **5**: 1-7. (The parable of the vineyard—ingratitude)
- 30. Jeremiah **2**: 1-13. (The fount of living waters and the broken cisterns—God and the idols)

December

- 1. Jeremiah **13**: 1-11. (The ruined girdle—moral deterioration)
- 2. Jeremiah **18**: 1-12. (The potter and the clay—God and Israel)
- 3. Jeremiah **35**. (The Rechabites and the wine—obedience)

December

4. Ezekiel **34**. (The good and bad shepherd—the false and the true leader of Israel)
5. Ezekiel **37**: 1-14. (Reviving the dry bones—the restoration of Israel)
6. Ezekiel **37**: 15-28. (The joined rods—reunion of Israel and Judah)
7. Daniel **2**: 25-49. (The King's dream—rise and fall of nations)
8. Daniel **8**: 1-14. (The horned he-goat—Israel's rulers and the persecution of Antiochus)
From the Apocrypha
9. Ecclesiastes **9**: 14-18. (The parable of the little city—the power of wisdom)
From the Apocrypha
10. I Esdras **3**: 18—**4**: 12. (The true test of strength)
I Esdras **4**: 13-41. “ “ “

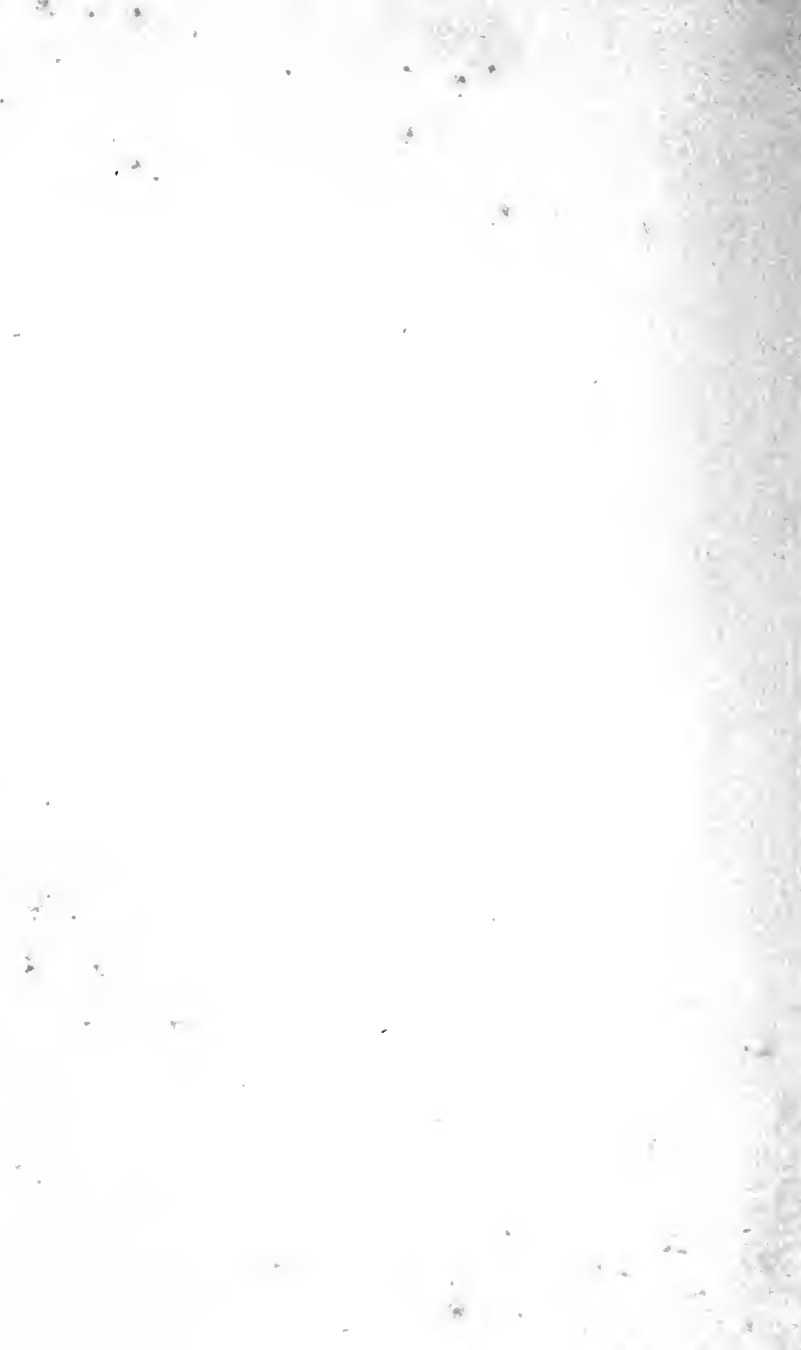
• **Bible Maxims**

11. Ecclesiastes **5**: 1-11. (God and man)
12. Ecclesiastes **7**: 1-14. (Life's serious side)
13. Ecclesiastes **11**. (Recompense)
14. Proverbs **10**: 1-14. (Virtue versus sin)
15. Proverbs **10**: 15-32.
16. Proverbs **12**.
17. Proverbs **13**.
18. Proverbs **14**: 1-18. (Wisdom and folly)
19. Proverbs **14**: 19-35.
20. Proverbs **15**: 1-14. (Power of words)

December

- 21.** Proverbs **16:** 16-33. (Wisdom and morals)
22. Proverbs **17.**
23. Proverbs **18:** 1-12.
24. Proverbs **19.**
25. Proverbs **20.** (Prudent counsel)
26. Proverbs **21.** (Upright life and its converse)
27. Proverbs **22:** 17-29. (Probity and charity)
28. Proverbs **24:** 23-34. (Injustice and sloth)
29. Proverbs **25:** 4-15. (Modesty and moderation)
30. Proverbs **27.** (Humility)
31. Proverbs **29.** (Life's contrasts)





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